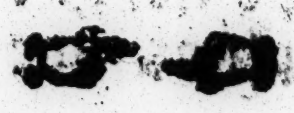


The prophet Jo:

with an introduction be-
teaching to vnderstande
n, and the right use also of al
scripture, and why it was
written, and what is therein to
be sought, and shewing where-
by the scripture is locked up
so that he whiche readeth it, can
vnderstande it, though he
knowe therein neuer so muche: &
the with what keyes it is
opened, that the reader can
be kept out with no sort of
false doctrine of man,
from the true sense &
vnderstandynge
therof.



**C. W. T. vnto the Chyrlie
then reader.**

As the enuious Philistines stopped the well of Abraham & filled it vp with earth, to put the memorial out of mynde, to the end that they myght challenge the ground: euen so the fleshy minded ypocrites stoppe vp the baines of lyfe which are in scripture, with þe earth of the traditions, false similitudes, lyenge allegories, and that lyke zeale, to make the scripture theyr owne possession and chaundice: and so shutte out the kingedome of heuen which Gods worde neyther entereth in them selues nor sofereth

them that wolde.

The scripture hath a bodye withoute, and within a soule, spirite and lyfe. It hath without a barke, a shell & as it were an hard bone for the fleshy mē to bited to gnaw vpon. And within it hath pith, cornell, mary, and all sweetenes for Goddes electe whiche he hath chosen to geue them his spirite, and to write his lawe and the faith of his sonne in their hertes.

The scripture containeth. first thinges in it first the lawe to condemne all fleshe: secondarily the gospel, that is to say, promyses of mercye for all that repent and knowlege their sinnes at the preachinge of þe lawe & consent in their hertes that

A.ii.

the

The prologe

the lawe is good, and submyt
thē selues to be scolers to learn
to kepe the lawe and to leaue
to beleue the mercey that is pro
myssed then: and thirde the
trials and tryues of those scolers
both what chaunces fortuned
them, & also by what means
they? scolemaster taught them
and made them perfecte, and
how he tried the true from the
false.

¶ When the ypocrites come
to the lawe, they put gloses to
make no more of it then of
worldelye lawe whiche is
sufficed with þ outward works
and whiche a turke maye
fulfyll. When yet Gods lawe
never ceaseth to condemne

man

The prologe

man vntyll it be written in his herte and vntyll he kepe it naturally without compulsion & all other respecte, save onely of pure loue to god and his neyghboure, as he naturallye eateth when he is an hongred, without compulsion and all other respecte, save to slake his hunger onely.

¶ And when they come to the Gospel, ther they mingle their leuen and saye. God now receaue the vs no more to mercede, but of mercede receaueth vs to penaunce, that is to wytte, holly dedes that make them fatte helyes and vs their captiues, both in soule and bodye. And yet they saye they? Adolt
the

The prologe.

The Pope so mercyfull, that
thou make a lytle monye
ster in his Balams eyes, that
is neither penaunce nor purg
toye nor anye fastinge at
but to fle to heuen as swete
a thought and at the twink
lynge of an eye.

¶ And the liues stories and
res of men whiche are conte
ned in the byble, they reade
things no more pertynyng
vnto them, then a take of a
byn hode, and as things that
wotte not whereto they serue
saue to fayne false discant
singlynge allegories, to stablish
their Kingdome with all.
¶ One the chiefe and fleschly
dye they haue, is to magnify

The prologe

the saintes aboue measure and
aboue the truth, and with their
poetrie to make them greater
then euer God made them, And
if they finde any infirmities or
fauour ascribed vnto the sain-
tes, that they excuse with all
diligence, dymnyshynge the
glorie of the mercye of God
and robbing wretched sinners
of all their comfort, and thinke
therby to flatter the saintes &
to obtaine their fauour and to
make speciall aduocates of the
men as a man wolde obtayne
the fauoure of worldly tirantes
as they also faine the saintes
more cruell then euer was any
heathen man and more wreke-
full and vengeable then the poe-

A.iiii.

tes

The prologe

es saue their goodes of the
furies that torment the soules
in hell, if their eues be not
sted, and their images visited
saluted with a water
(whiche prayer onely our
pes be accoynted with our
res vnderstandinge none at
and worshipped with a candle
and the offeringe of our deu
tion, in place which they haue
chosen to heare the suppli
ons and make petitiōs of the
clientes therein.

¶ But thou reader thinke
the law of god howe that it
all to gether spirituall, and
spiritual þ it is neuer fulfilled
w deedes or workes, vntill they
flow out of thyne herte w

The prologe

as greate loue toward the
neighbour, for no deserving
of his, yet though he be thine en-
emy, as Christ loved the & died
for the, for no deserving of him
but even when thou wast his.
And in the meane time, throught
our infancie and childhode
in Christ, tyll we be grown up
into perfect men in the full
knowledge of christe and full
use of christ againe and of our
neighbours for his sake, as
the currense of his loue to
remember that the fulfyll-
ing of the lawe is, a fast faith
in christes bloud coupled with
a profession and submitting
of selues to learne to do bett-

A. b

And

The prologe

And of the Gospell of p
ses whiche thou meteste in
scripture, beleue fast that
wyl fulfyl them vnto the,
that vnto the bittermost
the repentance of thine
when thou turnest to hym
forsakest euil, euen of his
nelle and fatherly mercye
the, and not for thy flatter
him with ypocritish word
thyne owne fainpnce. So
a fast faith onely without
pecte of all workes, is the
geuenneste both of the sinne
the we dydde in tyme of
taunce with luste and co
so synne, and also of all p
which we doo by chaunce
of frailete, after þ we are

The prologue

knowledge and haue professed
the lawe out of oure hartes
and all dedes serue only for to
scape oure neyghbours and to
keepe oure fleshe that we fall
not to sinne againe, and to exerce
our soules in vertue, and
to make satisfaction to god
for the sinne that is once
done.

And all other stories of the
lawe, without excepciō, are the
fulfilling of the lawe and of
the Gospell, and are true and
worthy enscamples & sure ex-
amples that God wyll euen so
deale with vs, as he dyd with
them, in all infirmities, in all
temptacions, and in all the ca-
ses and chaunces. Wherein ye
see

Theptologe
te on the one syde, howe
ly and tenderlye and with
compassion god entreateth
electe whiche submytte
selues as scolars, to learne
walke in the wayes of his
es, and to kepe them of lest
they forgatte them selues
tyme and wett agayne with
mercy, At they fell and
them selues, he healed the
gaine with all compassion
tendernesse of heart. He has
brought great tribulation
aduersite vppon his elect
all of fatherlye loue cruelly
teache them and to make
se their owne hertes and
synne that there lape him
they myghte afterwarde

The prologe

mercye. For his mercye was
d upon them, to rid them out
aine, as one as they were lera
d and come to the knowlege
their owne hertes: so that
neuer cast man awaye hope
pe so euer he had sinned saue
onelpy whiche had fynde
the pocke of his lawes fro
eit neckes, with bitter diffi
unce and malyce of herte.

Whiche ensamples how comfor
ble are they for vs, when we
fallen into sinne and God
come vpon vs with a scorge,
that we dispeare not, but repen
with full hope of mercye after
the ensamples of mercie that
gone before. And there

fore

The prologe.

For they were written for our
lerninge, as testifieth Paul.
Ro. xv. to comforte vs, that we
might the better put our hope
and trust in God, when we see
how mercifull he hath bene in
tymes past vnto our weak
brethren that are gone before
in all their aduersities, needes,
temptacions, y^e and horrible
synges into whiche they were
and then fell.

¶ And on the other side ye see
how they that hardened their
hertes and spurned of malice
refused mercie that was offer-
red them and had no power to
repent, perished at y^e latter end
with all confusion and shame
mercilesse y^e. Which examples
are

The prologe

are very good and necessary, to
kepe vs in awe and drede in
tyme of prosperitie as thou
maist se by Paule. i. cor. x. that
we abyde in the feare of God,
and wax not wyld and fall to
vanities and so synne and pro-
voke God and bringe wrath up-
pon vs.

¶ And thirde yf ye se in þ pracs-
tise, howe as god is mercyfull
and longe sufferinge, euen so
were al his true prophetes and
preachers, beringe the infirmi-
ties of their weake betherne &
their owne wronges and iniur-
yes wpth all pacience & longe
sufferynge, neuer castynge any
of them of their backs, vntyll
they

The Prologe.

they spinned agaynst the
gost, maliciously persecuting
the open and manifest truth
contrary vnto the ensample
the Pope, whiche in sinning
against God and to quench
trueth of his holy spirite, is
our chiefe captaine and troupe
blower, to set other a worke
seeketh only his owne freedom
liberte, priuilege, welth, pro-
perite, profite pleasure, power
honoure and glorie, with
bondage, thraldome, captiuitie
miserie, wretchednesse and
conuiction of his bretherne.
In his owne cause is so fere
so styfe and cruell, that
will not suffer one worde
beu against his false mag-
istry.

The prologe.

mply inuencionys and inglynge
pottysse to be vnauenged;
though all chystendome shulde
be set together by the eates, &
shuld cost be cared not how ma-
ny hundred thousande they
lyues.

Aowe that thou mayste
reade Jonas frutefullie
and not as a poetis fable
but as an obligacion be-
twene god and thy soule, as an
ernest penye geuen the of God,
that he wyl helpe the in tyme
of nede, if thou turne to hym
as the worde of god the onely
fode and lyfe of thy soule, this
marke and note. First counte
Jonas the frende of god and a
B i man

The prologe
man chosen of god to testify
his name vnto the worlde: he
yet a yonge scholar, weke & rude
after the facion of the appo-
stles, while chryst was yet with
them bodyly. whiche thought
Chryste taught them euery thing
to make and to vnbyle them selues
yet oft stroue among them sel-
ues who shuld be greatest. The
sonnes of zebede wolde sit, the
one on the right hende of chryst
and the other on the lyft. They
wolde praye, that fire might
descende from heauen, and con-
sume the Samaritanes.

¶ When Chryste asked the
saye men that I am, Peter an-
swered, thou arte the sonne
of the lyvinge God, as though
Peter

The prologe

Peter hadde bene as perfecte
as an angell: But immediately
after, when Christ preached vn
to them of hys death and pas=
sion, Peter was angry and re=
buked Christ and thoughte er=
nestly that he had caued & not
wyst what he sayde, as at a no
ther tyme, when Christ was so
feruentlye busied in healyng
the people, that he had no ley=
ser to eate, they wente oute to
holde hym, supposyng that
he hadde bene besyde hym sel=
fe. And one that caste oute de=
uelles in Christes name, they
forbade, because he waped not
on them, so gloriours were they
yet.

¶ And

The prologe

¶ And though he Christe taught
all waye to forgene, yet Peter
after longe going to scole, asked
whether men shoulde forgive
vii. tymes, thynkyng that. vii.
tymes had bene to moche. And
at the laste soper Peter wolde
haue dyed with christe, but yet
within few howres after, he de
nied hym, both cowardlye and
shamefully. And after the same
maner, though he had so longe
hard that no man myght auenge
hym selfe, but rather turne the
other cheke to, the to smyte a
gayne, yet when Christ was in
takynge, Peter asked whether
it were lawefull to smite with
the swerde, and taryed none an
swere, but layed on rasspelle.

The prologe

So that though whē we come
fyſte vnto the knowledge of ꝑ
tracthe, and the peace is made
betwene God and vs, & we loue
his lawes and beleue and truſt
in him, as in our father & haue
good hertes vnto him & be boꝝn
a new in the ſpīte, yet we are
but children and yonge ſcolers
weake and feble and muſt haue
layſar to grow in the ſpīte, in
knowledge, loue and in the de-
des therof, as yonge chyldren
muſt haue tyme to growe in
their bodies.

¶ And god our father and ſcole
maīſter fedeth vs and teacheth
vs accordyng vnto the capacite
of our ſtomakes, and maketh vs
to growe and wake perfect, &
ſtrength

The prologe

fineth vs and trieth vs as god
in the fire of temptacions and
tribulacions. As moyses wrote
seth Deutero, viii. sayenge. Re-
member all the waye by which
the lorde thy God caried the
this. xl. yeaeres in the wilder-
nes, to vmbles the and to tempe-
or prouoke the, that it might be
known what were in thine
heart. He broughte the into an
uerstye and made the an houn-
gred, and then feede the with
milk which neyther thou nor yet thy
fathers euer knew of, to teach
that a man lyueth not by bread
only, but by al that procedeth
out of the mouth of God. For
promises of god are lyfe vnto
al that cleaue vnto them, make
more

The prologe

moze then is bread and bodys
sustinaunce, as the iourneys of
the chyldren of Israel out of
egypte into the londe promi-
sed them, ministreth the nota-
ble ensamples and that aboun-
dantly, as dothe all the rest of
the bible also. Howe be it it
is impossible for fleshe to be-
leue and to trust in the trueth
of gods promises, untill he ha-
ue learned it in much tribulaci-
on, after that God hath deliue-
red him out thereof againe.

God therefore to teache Jo-
nas and to shew him his owne
herte and to make hym perfect
and to instruct vs also by hys
ensample, sent him oute of the
lande of Israel wher he was

The prologe

a prophete to go amonge the
then people and to the greatest
& myghtiest citie of the worlde
then, called Ninue: to preach
that withi. xl. daies they shoulde
all perishe for their synnes and
that the cytie shoulde be ouer-
throwen. Whiche message the
fre wyl of Jonas had as much
power to do, as the weakest be-
ted woman in the worlde had
power, yf she were commande-
ded, to leppe into a tobbe of
upnge snakes and adders: as
happely if God had commande-
ded Sara to haue sacryficed
hir sonne Isaac, as he dyd Ab-
raham, she wolde haue dyspa-
ted with him yf she had done
it, or though she were stronge
enough

The prologe

nough, yet many an holy sainte
coude not haue founde in their
hertes, but wolde haue disobe-
ed and haue runne awaye from
the presence of the commaunde-
ment of god wth Jonas if thei had
bene so strongly tempted.

For Jonas thoughte of
this maner: loo, I am here a p-
pbete vnto gods people the Is-
raelytes. Whiche though they
haue gods worde testified vnto
them dayly, yet dispicellit and
worshype, God vnder the lyke-
nesse of calves and after all ma-
ner facions saue after his own
word, and therfore are of al na-
cyons the worst and most wor-
thy of punishment. And yet god
for loue of fewe that are among
 W v them

The prologe

them and for his names sake
spareth them and defendeth
Howe then shulde god take
cruell vengeance on so great
a multitude of them to whom
his name was neuer preached
to and therefore are not the
part so cruel as these? If I
therefore god preache so
I lape and blame my selfe
God thereto and make them
more to dispice god and
the lesse by him to be the more
cruell vnto his people.

¶ And vpon that imaginacion
he fled from the face of presence
of God: that is, oute of the
tre where God was worshy-
ped in and from the persecucion
of Gods commaundement
though

The prologe.

thought, I wil get me a nother
waye amonge the hethen peo-
ple and be no more a prophete,
but I yue at test and out of al con-
trauance. Neuer the lesse þ god
of all merce which careth for
his electe childerne and turn-
eth all vnto good to them and
smiteth them to heale them a-
gain and kylleth them to make
them aloue againe, and playeth
with them (as a father dothe
sometyme with his yonge ig-
norante children) & tempteth
them and proueth the to make
them se their owne hertes, pro-
uided for Jonas, how all thinges
shulde be.

¶ When Jonas was entred in
to the Wypppe, he layed hym
downe

The prologe

downe to slepe and to take
rest: that is, his cōscience
tossed betwene the comma-
ment of God which sent him
Mintue, and his fleshye
dome that dissuaded and con-
seled him the contrarpe and
the laste preuailed againste the
commaundemente and car-
hym a nother waye, as a ship
caught betwene .ii. streames
as poetes faine the mother
Melager to be betwene diuine
affecciōs, while to aduenge
brothers deth, she sought to
hir owne soune. Where upon
for very paine and tediousnes
he laye downe to slepe, for
put the commaundement
the so gnewe and freate him
scilicet

The prologe

science, cut of minde, as the nature of all weked is, when they haue sinned a good, to seke all meanes with riot, reuell & pastyme, to driue the remembraunce of synne out of their thoughtes or as Adam dyd, to couer their nakednes with aporns of pope holy workes. But God awoke him out of his dreame, and set his synnes before his face.

¶ For when þe Lot had caughte Jonas, then be sure that his synnes came to remembraunce againe and that his conscience ragged no lesse the the waues of the see. And then he thoughte that he onely was a sinner and the heathen that were in the wyppes none in respecte of hym

The prologe

him, and thought also, as verily as he was fled fro god, so as verily god had caste him away: for the sight of the rodd maketh the natural chyld onely to se and to knowe his faulte, but also to forget his fathers olde mercie & kindeste. And then he confessed hymne openly and had yet less perishe alone then that they ther shulde haue perished w hym for his sake: and so of they desperacion to haue liued ny lenger, bad cast him into see betymes, excepte they woulde be losse also.

¶ To speake of lottes, howe far forth they are lawfull, is a lyghte question. I praye so

The prologe

the for the breakinge of strife,
as when pattenars, their goods
as equally diuided as they
can, take euery man his part by
lotts, to auoyde al suspicion of
disceitfulnesse: and as the ap=
postles in the fitte of the Ac=
tes, when they sought a nother
to succede Judas the traitour
and. ii. persones were presentes
then to breake strife and to sa=
tisfie al parties, dyd cast lottes
whether shuld be admitted, be=
seyunge god to temper them &
to take whome he knewe mooste
mete, seynge they wylde not
whether to preferre, or haplye
coulde not all agree on eyther:
is lawfull and in all lyke ca=
ses. But to abuse them vnto
the

The Dialogue:

the temptinge of God and
compell hym therewith to do
things whereof we stand
doubte, when we haue no
mañdement of him so to do
these heathen here did, the
God turned it vnto his glorie
can not be but euell.

¶ The hethen wyppmen as
ed at the sight of the myghty
feared God, prayed to him
fered sacrifice & bowed
And I doute not, but that
of them or haply all came
by vnto the true knowledg
true worshyppinge of God
were wounde to god in their
les, And thus God which
finite merciful in al his
wroughte they: soules he

The prologe

out of the infirmite of Jonas,
euen of his good wyll and pur-
pose and loue whereto he loued
the before þ world was made
and not of chauncer, as it appea-
reth vnto the eyes of ignorant.
¶ And þ Jonas was. iiii. dayes
and. iiii. nightes in the belye of
his fyfthe: we can not thereby
proue vnto the Jewes and infi-
deles or vnto any mā, that christ
must therfore dy and be buried
and ryle again. But we vse the
ensample & lykenesse to streng-
the faith of the weake. For he
that beleaueth the one can not
doute in the other: in as moche
as the hāde of God was no lesse
myghtie in preseruyng Jonas
aloue against all naturall possi-
bilitie.

L.

libilitie

The prologe

libilitie and in deliuering
safe out of his fyfthe, the in
fynge by Christ againe out
his sepulchre. And we maye
fcribe the power and vertue
of refurreccion therby, as Ch
himselfe bozoweth the fime
fude therto. Math. xii. faye
vnto þe Jewes that came ad
him and desired a figne or
der from heuen to certifye
that he was chriſt: this eu
wedlocke breaking nation (w
che breake þe wedlocke of fa
wherwith they be married by
God, and beleue in their fe
wozkes) feke a fygne, but th
ſhall no fygne be geuen th
ſawe the figne of the pꝛoph
Jonas. For as Jonas was
iii.

The prologe

iii. dayes and. iii. nyghtes in
the bely of the whale, euen so
shall the sonne of man be, iii.
dayes, and. iii. nyghtes in the
berte of the earth. Which was
a watche word, as we saye, and
a sharpe threatenynge vnto the
Jewes and as moche to saye
as thus, ye hard harted Jewes
sehe a sygne: loo thys shall be
yours sygne, as Jonas was rep-
sed out of the sepulchre of hys
spylle & then sent vnto the Ri-
muites to preache that they
shoulde perysshe, euen so shall
I ryse agayne out of my sepul-
chre and come and preache re-
pentaunce vnto you. So therefore
when ye se þ signe þ ye repēt or

E.ii.

els

The prologe

ye shall surely perishe and
escape. For though the ini-
ties whiche ye nowe se in
flesch be a lette vnto you
thers, ye shall yet then be
out excuse, when ye se so
a miracle and so greate po-
wer of god shed out vppon you.
And so Christe came againe
after the resurrection in his
cite and preached repentance
vnto them, by the mouth of
apostles and disciples, and
myacles of the holy good
all that repented not pre-
shortly after and the rest
awaye captiue into al quarte
of the world for an ensa-
as ye se vnto this daye.

¶ And in lyke maner sent

wo

The prologe

woylde beganne, where fo enen
repentaunce was offered and not
receaued, there god toke cruell
vengeaunce immediatly: as ye
se in the floude of Noe, in the
othrowynge of Sodome and
Gomor and at the contre about
and as ye se of Egipte, of the a
morites, Cananites and after
warde of the very Israelites, &
then at the last of the Jewes to
end of the Assyriens and Bap
loniens and so thoroughoute al
the imperes of the worlde.

Wyl das preached repentaunce
vnto the olde Brytayne that
inhabited Englonde: they repen
ted not, and therefore God sent
in their enemies vpon them on
every syde, and destroyed them

L.iii.

by

The prologe
up and gaue the lande vnto
ther nations. And greates
gaunce hath ben taken in
Lande for synne fens that
¶ Myclette preached the
taunce vnto oure fathers
longe fens: they repented
for their hertes were in d
and they: eyes blynded
they: owne hope holpe
wefnesse wherwith they
made their foules gaye ag
the receiuinge agayne
weked spirit that bringeth
wo:se then hym self with
and maketh a later ende
then the begynnyng: for
pen synnes there is hope
pentaunce, but in holpe y
ye none at all. But

The prologe

folowed: they slewe their true
e ryghte kynge and set vp. iii.
wronge kynges arowe, vnder
which all the noble bloud was
slayne vp and halfe the comēs
thereto, what in fraunce & what
with their owne sword, in figh
tynge amonge them selues for
the crowne, and the cities and
townes decayed and the lande
broughte half into a wylder
nesse in respecte of that it was
before.

¶ And now Christe to preache
repentaunce, is risen yet once
agayne out of his sepulchre in
which the pope had buried him
and kepte hym downe with
his pylars and polaces and
all dyscylnges of ypocrisie
with

The prologe

With gyle willes and falshe
and with the swerde of all p
ces which he had blinded w
his false marchandise. And
I doubte not of the ensamp
that are past, so am I sure t
great wrath will folow, except
repentaunce tume it backe
gayne and cease it.

¶ When Jonas had ben in
fishes hely a space and the t
of his conscience was somtow
quieted and swaged and he
me to hym self againe, and h
receaued a lytle hope, the qu
mes and panges of desperac
which went ouer his hert, he
overcome, he prayed, as he m
keth mencid in the text saied
Jonas prayed vnto the lord
god

The Prologe.

out of the bely of the fish. But
the wordes of that prayer are
not here sette. The prayer that
here stondeth in the text, is the
prayer of prayse & thankesge-
uyng which he prayed and
wrote when he was escaped &
past all ieopardie.

[A]n the ende of which pray-
er he saith, I will sacrifice in
the voice of thankesgeuyng &
paye that I haue vowed, that
saunginge cometh of the lord.
For verely to confesse out of
heart, that all benefites come of
God, euen out the goodnesse of
his mercie and not deseruyng
of our dedes, is the onely sacri-
fice that pleaseth God. And to
beleue that al þe helmes vowed
in

The prologe.

In their circumcission, as before
oure baptisme. Which vowe
was nowe taughte with expe-
e, promisetly to pay. For the
outwarde sacrifices of be-
vnto whiche Jonas had had
ascribed to muche before, but
but feble and chylde like thinges
and not ordeyned, that the
workes of them selues shuld
a seruite vnto the people, to
them in remembrance of the
inwarde sacrifice of thankes
and of faith to trust and beleue
in God the onely sauer. Whiche
the signification when was
waye, they were abhominable
and deuyllish ydolatre
image seruite : as oure
monies and sacramentes.

The prologe

come nowe to all that trust and
beleue in the werke of them &
are not taughte the significa-
cions, to edifye theyr soules
with knowledge and the doc-
trine of God.

¶ When Jonas was cast vpp
loude agayn, then his wyl was
free and hadde power to goo
whether God sente hym and to
doe what god bade, his owne
imaginacions layd a parte. For
he had bene at a newe scoole,
ye and in a fomace where he
was purged of moche refuse &
dross of fleshye wysedome,
whiche respected the wysedome
of God and led Monastes wyl
contrarye vnto the wyl of god
for as ferre as we be blinde in
Adam.

The prologe

Adam, we can not but seke and
wylle oure owne profyte, plea-
sure and glorie. And as ferre
we be taughte in the spirite,
can not but seke and wylle
pleasure and glorie of God
lye.

¶ And as the .iii. dates tourney
of Amine, whether it were
length or to goo rounde about
it, or thoro we all the stretes,
commit vnto the discrecion
other men. But I think that
was then the greatest cytye
the worlde.

¶ And that Jonas was a day
tourney in the citie, I suppose
he dyd it not in one daye :
wer faite and easly preache
here a sermon and ther another

The prologe.

and rebuked the synne of the
people for whiche they must pe
rysh.

¶ And when thou art come in
to the repentaunce of the Ni
nuites, there hast thou sure et
herte, that howe so ever angre
god be, yet he remembreth mer
cy vnto all that truely repent
and beleue in mercede. Whiche
ensample our sauyoure Christ
also casteth in the teeth of the
indurat Jewes sayeng: the Ni
nuites shall ryse in iudgement
with this nacio and condemne
them, for they repented at the
preachinge of Jonas, and be
hold a greater then Jonas here
meanynge of him self. At whose
preachinge yet, though it were
never

The prologe

never so myghtye to perceyve
herte, and for all his miracles
thereto, the hard herted Jewes
coude not repent: when the
then Miniſters repented at
bare preachynge of Thomas
bykynge theiſe synnes without
any miracle at all.

¶ Why? For the Jewes be-
leueded the spirituall lawe
God and with their glosse
made it all to gether earthly
fleschly, and so had: ſet a ve-
il or coueringe on Moſes face
shadowe and darken the glo-
rous brightneſſe of his coun-
naunce. It was ſynne to ſee
but to robbe wedowes houb-
vnder a coloure of longe pri-
enge, and to polle in the nar-

The prologe

of offerynges, and to snare the
people with intollerable consti-
tutions against al loue, to ketch
theyr money out of theyr purs-
ses, was no synne at all.

¶ To smyte father and mother
was synne: But to withdraue
helpe from them at theyr nede,
for blynde zeale of offerynge, un-
to the profyite of the holy pha-
reises, was then as meritorious
as it is now to let all thy kyn-
ne chose whether they wyl
synke or sweme, while thou byl-
deste and makeste godlye
foundacyons for holpe peo-
ple whiche thou haste chosen
to be thy churche, for to souple
thy soule wyth the orle of
their

The prologe

they? Twete blessinges, and
de thy Jes⁹ for to saue the
soul the purgatory of the
that ouerly purgeth synne,
they? watchpuge, fastpuge,
warde gopuge and rylpuge
mydnyght. &c. wherewith
they purge not them selues
their couetousnes, pryde,
envy or any vyce that thou
fynge the laye people.

¶ It was grete synne
Christe to heale the people
the sabboth dawe vnto the
type of god bys father, but
at al for them to helpe the
tell vnto their owne people.

¶ It was synne to eate
vnto waschen handes or on an
waschen table, or out of an

wa

The prologe

Was then oylſhe: but to eatē one
of that purified dyſhe: that
whiche came of byrbery, theft
& extortion, was no ſynne at all
¶ It was exceadyng meritor-
tious to make manye dyſ-
ciples: But to teache them to
feare god in his ordynaunces,
had they no care at all.

¶ The by prelates ſo defended
the ryght of holy churchē and
ſo feared the people with the
curſe of God and terrible pay-
nes of hell, that no man durſt
leave the vileſt herē in his gar-
dē butythed. And the of-
fyrng and thinges dedycate
unto **W D W** for the pr. tyte
of his hoolye yncars where
in ſutche eſtymacion and
W. reuerence

The prologe

reuerence, that it was no
greater synne to sweare truly
them, then to forswere thy
by God. what vengeaunce
of god, and how terrible a
all damnacion thynke ye
ched they to fall on them
had stolen so the holy thing
And yet saith Christ, that
wisenes and faith in, keep
promise mercis and indyffe
iudgement were vterly tro
bnder fate and cleane dysp
of those blessed fathers, w
so mightely mayntened A
patrimonye and had made
so prosperous and enuiron
and walled it aboute on eu
syde with the feare of god,
no man durst twerch it.

The prologe.

It was greate bolynes to
garnyshe the sepulchres of the
prophetes and to condempne
theyr owne fathers for sleynge
of them, and yet were they the
selues for blynde zeale of their
owne constitutions, as redy as
their fathers to sle whosoever
testified vnto them, the same
truth whiche the prophetes tes-
tified vnto their fathers. So
that Christe compareth all the
rightwisenesse of those holy pa-
triarkes vnto þ outwarde beto-
we of a paynted sepulchre full
of stench and all uncleannesse
mythy.

And fynallye to begylde a
mans neyghbours in so le bas
genyng and to wrappe and co-
pose

The prologe

paste him in with cauteles
the law, was then as it is, in
in the kingdome of the pope
By the reason whereof they
cluded the lawe of loue out
their hertes, and consequent
all true repentaunce: for he
could they repent of that
could not se to be synne?

¶ And on the other syde
had sette vp a rightwysnes
holy workes, to clese their
les with all: as the pope sa
tifie th vs with holy oyle,
ly bled, holy salt, holy cand
holy some ceremonies and
ly some blessings, and
what soeuer holines thou
saue with the holynes; of

The prologe

woorde whiche onely speaketh
vnto the herte and she weth the
soule his filthynesse and vnclean
nesse of synne, and leadeth him
by þway of repentance vnto þ
fountaine of Chyistes bloude
to washe it away thorowfaith
By the reason of whiche false
ryghtwiseness they were dys-
bedient vnto the rightwiseness
of God, whiche is the fargene-
nesse of sinne in Chyistes blood
and coude not beleue it. And so
theyrme fleschly interpretuge
the lawe and false ymaged
ryghtwisenesse, their hertes
were hardened and made as
stonye as claye in an hoot fur-
nace of fyre, that they coude

D.iii.

cccc

The prologe
receave nether repentance
faith or any myster of ge
al.

¶ But the heathen Minto
though they were blided
lustes a good, yet were in
ti. pointes vncorrupte and
hardened, and therefore
the only preaching of Jh
came vnto y knowlege of
synnes and confessed them
repented truly and turned
ey man from his euell ded
declared their sorowe of
true repentance, with
dedes whiche they dyd on
faith and hope of forgiven
chastysynge their bodies
prayer and fastynge and
takynge all pleasures from
fle

The prologe

fleshe : trustynge, as god was
angre for theyr wekednesse, euē
so shulde he forgeue them of
hys mercye, yf they repented &
forsoke their myse lpyunge.

¶ And in the laste ende of all,
thou hast yet a godly ensample
of lernynge, to se howe erthye
Jonas is styll for all hys try-
engin the whales bely. He was
so sore displeased because the
Nintuites perished not, that he
was wery of his lyfe & wished
after death for very sorow, & he
had loost the glory of his pro-
phesiēg, in that his prophesie
came not to passe. But god re-
buked hym with a likenesse sat-
enge: it greueth thyne hert for
the losse of a vile shrob or spray
thyne

The prologe

Wherou thou bestowdest
laboure or cost, neither was
thyne haude werke, How much
more the shold greue mine
the losse of so greate multitudes
of innocents are in Babilone,
the are al myne handes worke.
Say Jonas, I am God
all, and father as well vnto
heathen as vnto the Jewes
mercifull to all and warne.
I smite, neither threte I so
elly by any prophete, but
I wyl forgeue yf they repen
tance mercy: neyther on þe
syde, what so ever, I promise
wyl I fulfill it, saue for
akes onely whiche trust in
and submytte them selues
kepe my lawes of very loue.

na

The prologe
naturall chyldren.

Of this maner to read the
scripture is the right vse
therof and why the holy
goste caused it to be wytten.

That is that thou firste seke
out the law, that god wil haue
the to do, interpretinge it spiri-
tually withoute glose or coue-
rynge the bryghtnesse of Moyses
face, so þ thou fele in thine
herte, how that it is damnable
sinne before god, not to loue thy
neighboure that is thyne eni-
mye, as purelye as Christe lor-
ued the, and that not to loue
thy neighboure in thyne herte,
is to haue committed already
all synne against hym.

And therefore vntyll that loue
becomme, thou muste knowe:

The prologe

Iedge vnfaynedly that the
sinne in the best dede thou
And it must earnestly greue
herte and thou muste waite
thy good dedes in christes
per they can be pure and ac
ceptable sacrifice vnto God
must desire god the father
his sake, to take thy ded
worth and to pardon the in
fectenesse of them, and to
the power to do the better
with more feruent loue.

¶ An on the other syde
must serch diligently for
mises of mercye whiche
hathe promysed the agayne
Which.ii. pointes, that
wete, the law spiritually
pieted, how that all is done

The prologe

ble synne that is not unfained
lous out of the grounde and bo
som of the herte after the en
sample of christes loue to vs be
cause we be all equally created
and formed of one god oure fas
ther, and indifferently bought
and redemed with one bloude
of oure sauour Iesus Christe
and that the promises be geuen
vnto a repentyng soule that
thursteth and longeth after the
of the pure and fatherlye mer
cy of god thoro we oure faith
onely withoute all descrupye
of our dedes or merites of our
workes, but for Christes sake a
lone, and for the merites and de
scrupnges of his workes, deth
and passions that he suffered al
together

The prologe
together for vs and not for
selfe: which. ii. poyntes I
if they be written in thine
are the keyes which so open
the scripture vnto the, the
creature can locke the out
to th which thou shalt
and out, and finde pasture
fode euery where. And yf
se lesens be not writte in
herte, then is all the scrip
butte vp, as a coruall in
shale, so that thou mayste
it and comen of it, and rec
all the stories of it and dis
scotplate and be a profou
Sophister, and yet vnder
not one of thes.

And chievely that thou

The prologe

the stories and liues which are
conteyned in the bible, for su-
re and vndoubted ensamples,
that God so wyll deale with
vs vnto the worlde's ende.

Wherewith Reader farewell
and be commended vnto god, &
vnto the grace of hys spirite.
And praye se that thou stoppe
not thine eares vnto the cal-
lunge of God, and thou harden
not thyne herte begyled with
helselype interpretyng of the
lawe and false ymagined and
hypocritische rightwises, and
so the Miniutes ryse with the
at the daye of iudgement & con-
demne the.

And secondarily if thou find
oughte

The prologe
ought amylle, when thou
thy selfe in the glasse of
worde, thinke it compend
wysedome, to amende the
betymes, monyfyed and
ued by the ensample of o
men, rather then to tary
thou be beten also.

And thirde lye if it shal
chaunce, that the wyld
of thy flesche shal blynde
carpe the cleane awaye
them for a tyme: yet at the
ter ende, when the god of
mercie shal haue compased
in on euery syde with tem
tions, tribulation, aduers
and combraunce, to bryng
home agayne vnto thine
herte, & to set thy spynes

The prologe

he thou woldest so fayne couer
and put out of mynde with de-
tractioun of voluptuous pa-
ssyones, before the eyes of thy
conscience: then call the faith-
full ensample of Jonas and al-
like stories vnto thy remem-
brance, and with Jonas turne
vnto thy father that smote the
not to cast the away, but to lay
a corospe and a treatynge plat-
ter vnto the pocke that lay hid
and fret inwarde, to drawe the
disease out and to make it ap-
peare, that thou mightest feele
thy sykkenes and the daunger
hereof and come and receaue
the healyng playster of mercy.
¶ And forget not that what so
euer ensample of mercede god
hath

The prologe

hath shewed sens the begyn-
ge of the world, the same
mised the, yf thou wilt in
maner turne agayne and
ued it as they dyd. And
Jonas be a knowe of thy
and confesse it and knowe
it vnto thy father.

¶ And as the lath which
teth thy conscience, is in
herte and is none outwarde
ge, even to seke withen
herte, the playster of mercie
promises of forgiuenesse
saluoure Iesus Christe,
dying vnto al the ensample
mercy: that are goune be

¶ And with Jonas let the

The prologe.

Waite on vanities and seke god
here and there and in euery tem-
ple saue in their hertes god, &
seke thou the testament of god
in thyne hert. For in thyne hert
is the worde of the lawe, & in
thyne herte is the word of faith
in the promyses of mercy in Je-
sus Christe. So that if thou co-
fesse with a repentynge herte &
knowledge & surely beleue þæt Je-
sus is lord ouer all sinne, thou
art safe.

¶ And finally when the rage of
thy conscience is ceased & quies-
ced with fast faith in the prom-
ises of mercye, then offer with
Jonas the offeringe of prayse
and thankesgeuinge, & pay the
dowte of thy baptyme, that god
is only

The prologe

onely faueth, of his only me
& goodnesse: & is, beleue sted
ly & preach constantly, & it is
onely that Smyteth, & god o
that healeth: ascribng & ca
of thy tribulation vnto th
own synne, & the cause of th
liuerance vnto & mercy of g
¶ And beware of the leuē
faith we haue power in our
wyl before the preaching of
gospel, to deserue grace, to
the lawe of congruite, or go
be vnrighthewisse. And saie v
Ihon in the first, that as &
was geuen by Moyses, euen
grace to fultyll it, is geue
christe. And when they say
dedes with grace deserue
saye thou with Paule. Rom
that euerlasting lyfe is the

The prologe

of god thowgh Iesus Christ our
lord, & that we be made sonnes
by faith. Ihon. i. & therfore bey
tes of god with christe. Ro. viii
And saye that we receaue allok
god thowghe faith that folow
with repētaunce, & p̄ we do not
our workes vnto god, but ether
vnto our selues, to slep̄ p̄ sin p̄
remaneth in p̄ flesh & to ware p̄
fect, ether vnto oure neiboures
which do as much for vs agayn
in other thinges. And whē a mā
receadeth in giftes of grace, let
him vnderstond that they be ge
uen him, as wel for hys weake
neathern, as for him selfe!; as
thoughe all the breade be com
pytted vnto the panter, yet for
his felowes with him, whiche
geue the thākes vnto their lord
and

The prologe

and recompence the pain
gaine with other kynde se
in their offices. And when
saye that Christ hath ma
satisfaccyon for the synne
doe after oure baptyme
saye thou wyth the doctre
saule, þ in our baptyme
ceane þ merites of christes
thorow repentance and
of whiche two, baptyme
sygne. And though whē
of frailltie after our bapti
receue þ signe no moare, þ
be renewed againe thorow
raunce & faith in Christes
whiche twaine, þ signe of
time ever continued among
baptisynge oure yonge ch
doeth ever kepe in mynde

The prologue

As backe agayne vnto our pro-
fession if we begonne astraye, &
promiseth vs forgeuenesse. Ne-
ther can actual synne be washed
awaye w our werkes, but wi-
th Chyestes bloude: nether can
there be any, other sacrifice or
satisfacciō to Godward for the
same Chyestes bloude. For as
moche as we can do no werkes
vnto God, but receaue onely of
his mercede with oure repētyng
arth, thowth Iesus Chyest oure
orde and only sauer: vnto whō
vnto god oure father thowth
him & vnto his holy spirit, & on
purgeth, sanctifieth & was-
eth vs in the innocent bloude
of oure redemption, be praisē
for ever. Amen.

The story of the pꝛop Jonas.

The first Chapter.

The worde of the lord came
to the prophet Jonas the
son of Amithai saying, rise
thou to Ninive that greatesse ci-
tye, and preache vnto them, howe that
wickednes is come vpon befoze me.

And Jonas made him readie
to Charis from the presence
of the lord, and gatte hym downe
and founde there a shyppe ready
to Charis, and payed his fare,
and went aboard, to goo with the tra-
de from the presence of the lord.

But the lord hurled a greatesse
tempest into the see, so that there was a
great tempest in the see: in so muche
that the shyp was lyke to goo in perill.
And the mariners were afrayd,
and cryed euery man vnto his god, and
cast out the goodes that were in the
shyp, to lighten it of them.

The fyrste chapter

But Jonas gatte him vnder the hat
ches and layed him downe and slom
biede. And the master of the shyppe ca
me to hym and saide vnto him, why
slomberest thou, vp and call vnto thy
god, that God may thinke on vs, that
we perishe not.

And they sayde one to another,
come and let vs caste lottes, to know
for whose cause we are thus troubled.
And they cast lottes. And the lot fell
vpon Jonas.

Then they saide vnto him, tell vs
for whose cause we are thus trou
bled: what is thin occupation, whēce
comest thou, how is thy contry called
and of what nacion art thou.

And he answered them, I am an
Ebreue, and the lord God of heuen
whiche made both se and drye lande
I feare. Then were the men exceedi
ngly afraide and saide vnto him, why
dydest thou so. For they knew that
he was fled from the presence of the
lord.

The first chapter
to the lord because he had tolde them.
Then they saide vnto him,
that we do vnto the that the se
cease from troublinge vs, for
wrought and was troublous.
He answered them, take me cast
to the se. and so that it lette you
rest: for I wot, it is for my sake
this greate tempeste is come
vpon you. Nevertheless the men
with rowinge to bringe the ship
lande, but it wold not be, becau
se so wrought and was so trou
against them. wherefore they cri
to the lord and sayd, O lord be
not perishe for this mans deth, w
laye innocent blood vnto our ch
for thou lord euen as thy lpe
was so thou hast done.

And then they toke Jonas, and
him into the se and the se lefte re
And the men feared the lord ext
ly, and sacrificed sacrificies vnt
lord, and bowed bowes.

of Jonas

The seconde chapter.

But the lord prepared a greate
fishe, to swallow vs Jonas:
And so was Jonas i the bowels
of the fishe: iii. dayes and, iii. nightes.
And Jonas prayed vnto the lord
his god out of: he bowels of the fishe.
And he saide, in my tribulation
I called vnto the lord, and he answered
me, oute of the belye of hell I
cried, and thou herdest my voice. For
thou haddest caste me downe depe in
the myddes of the se, and the floud co
mpased me aboute, and all thy waues
and rowles of water went ouer mee:
and I thought that I had bene cast
awaye out of thy sight. But I will
yet againe loke toward thy holy tem
ple: The water compased me euen vnto
the very soyle of me: the depe laye
about me, and the wedes were wrapt
about myne head. And I went downe
vnto the bottome of the hylles, and
was barred in with etty on euery side
for

The seconde chapter.

for ever. And yet thou lord. my god
broughtest vp my lyfe agayne out of
corruption, when my soule fainted in
me, I thought on the lord, and my
prayer came in vnto the, euē into thy
holy temple. They that obsecue vaine
vanities, haue forsakē him that was
mercifull vnto them, But I wyl sacrifice
vnto the with the voyce of
thankesgeuinge, and wyl paye that
I haue vowed, that sauynges cometh
of the lord.

And the lord spake vnto the fish,
and it cast out Jonas agayne vppon
the drye lande.

The.iii. chapter.

Then came the worde of the
lord vnto Jonas agayne say-
eng vp, and get the to Ninue
that greate citie, and preach vnto the
the preaching which I bay the. And
he arose and went to Ninue at the
lordes commaundment. Ninue was
a great citie vnto god, conteyning

of Jonas.

iii. dayes iourneye

AND Jonas went to and entered in to the cite cuen a days iourneye, and cried sayenge, There shall not passe, xl. dayes but Ninue shalbe ouerthromen.

AND the people of Ninue beleued God, and proclaymed fastynge, and arayed them selues in sackclothe, as well the greate as the small of them.

AND that tidinges came vnto the kinge of Ninue, which arose out of his sete, and dyd his appereli of and put on sackclothe, & sate him downe in ashes. And it was tried and commanded in Ninue by the auctoritie of the kinge and of his lordes sayenge that neither man or beeste, ore or shepe tast oughte at all, and that they nether fede or drinke water.

AND they put on sackcloth bothe man and beest, and cried vnto God mightily, and turned euery man from his weked waye, and from doyng wronge

Christl. chapter

wronge in whiche they were accused. Capenge, who can tell whether god wyl turne and repent, and ceasse from his fearefull wrath, that we perceive not. And when god sawe their wickednes, how they turned from their straight wayes, he repented on the earth, whiche he sayde he wolde doo vnto them, and dyd it not,

The. lxxx. chapter,

Wherfore Jonas was sore in contente and angrie. And he prayed vnto the lord & said, O lord, was not this my saying, that I was yet in my contee, And therefore I haisted rather to fle to tharsis, for I knew well ynough that thou wast a mercifull god, full of compassion, for yet thou be angrie and of greate meane, & repentest when thou art ready to take punishment. Now therefore take my lyfe from me, for I hadde rather dye then lyue. And the lord said vnto Jonas, art thou so angrie.

of Jonas

And Jonas gat him out of the cite
and late him downe on the east syde
therof, and made him there a bothe
late ther vnder in the shadowe, tyll he
myght se what shulde chaunce vnto
the cite.

And the lord prepared as it were
a wyld vine which sprange vp ouer
Jonas, that he myght haue shadowe
ouer his heade, to deliuer him oute of
his paine. And Jonas was excreading
glad of the wyld vine.

And the lord ordeined a worme a
gainst the sprynge of the morow more
nyngte which smote the wyld vyne,
that it withered awaye. And as soon
as the sonne was vp, God prepared
a feruent east wynde, so that the soffe
bete ouer the heed of Jonas, that he
fainted againe and wisshed vnto his
soule that he myght dye, and sayde,
it is better for me to dye then to lyue.

And god saide vnto Jonas, arte
thou so angrie for thy wyld vine, And
he

The, iij. chapter of Jonas
he sayde, I am angrie a good, euē
to the death. And the lordē saide, thou
hast compassion on a wyldē byrde,
wheron thou bestowdest no labour
nor madest it growe, which sprang
vp in one night and perished in
another; and shulde not I
haue compassion on Ni-
niue that great citie,
wherin there is
a multitude of
people, euē
aboue an
hundred
thou
sande that knowe not
their righte hande
from the lyfte, be
sides moche
catell.



